2: Wilson E-5 (1934-1938)1957 FN17 Ngoma FN17
Nyakyusa

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p. The officiant at a male ritual examines a child

[Facing p. 164]

J: Mackenzie M-S (ca. 1925) 1925
FN17 Ngonde FN17

287 sometimes long coats. They look well for a few weeks and then take on a dirty depressing appearance, and it is safe to say that with the reduction in price of Home goods bark-cloth will go out of favour.

281 [858] Leather work has not developed to any great extent. Women use undressed skins for carrying babies; and men, in remote districts, use them as aprons. In Poloto skins are sewn together to form garments, and in the Kings Mountains the skins worn by the women are pleasingly decorated with shells, while the leg skins are skilfully cut into strips and used as ties, by which to bind the skin on the back. They are seldom worn in front, and the Kings women go in fore as to their backs, while a small bunch of grass alone clothes the front. Shields, wide and narrow; blacksmith's bellows of undressed goat skin; tobacco and snuff pouches, waist belts, caps, sandals; and long strips of hide for binding purposes, such as the haft of a spear, are all or nearly all the uses that are made of leather, if indeed the term leather should be used at all, as most of the articles named are made from unprepared skins.

301 [291] Beads are strung into pleasing patterns by using various colours, and are worn in strings or broad bands, on neck, forehead, arms, ankles, shoulders. Children often go clad only in a tiny apron of beadwork, and girls in the Kings Mountains wear similar aprons until marriage.

532 One European house in my neighbourhood is decorated with a frieze of crude representations of men on foot or on horseback, motor-cars, cycles, birds,

3: Mackenzie M-5 (ca. 1925) 1925
FNI? Ngoude FNI?

[illegible] 1925

The dead Nyanza-
ndu and his family
after he had receiv-
ed from me my
present "Kapper-
Shield" as a gift.

to enter his hut, where the patient was sitting on the ground with his back to the wall. To heal his patient of the pains, the doctor made some small incisions in his skin over the stomach by means of a triangular-shaped knife, and then he rubbed in the incisions a little black juice taken from the horn of an antelope (the horn was called kapembe, pl. ulupembe). The juice was prepared from different roots and herbs as a medicine against stomach pains. In the horn were certain divisions for other medicines, and in each of these divisions was stuck a small (black) stick for removing the specific medicine from it. After this treatment the patient declared that he felt severe pains in the region of his stomach. I asked the doctor for some of his medicines, but he was unwilling to give me anything. Then I promised to bring him next day some European medicines hoping to get in exchange some of his medicaments.

The following morning I returned. On this occasion I did acquire some of his medicines in exchange for various European tablets, especially as he was most fascinated with the hallucinogenic[1] properties of which I gave him a few crystals, explaining to him the use and the dose; when I dissolved some of the crystals before his eyes, it probably seemed to him to be a mystical process. Among the medicines I received from him was a medicine for luck, called lwamwalo. Some of the inhabitants of the village, who had sometimes opposed, were very unwilling for him to give me this medicine, and commented that I would take with me all the luck of the village.

On this second visit to the medicine-man, there was again a patient present, and I wanted to take a photograph of the scene because it was